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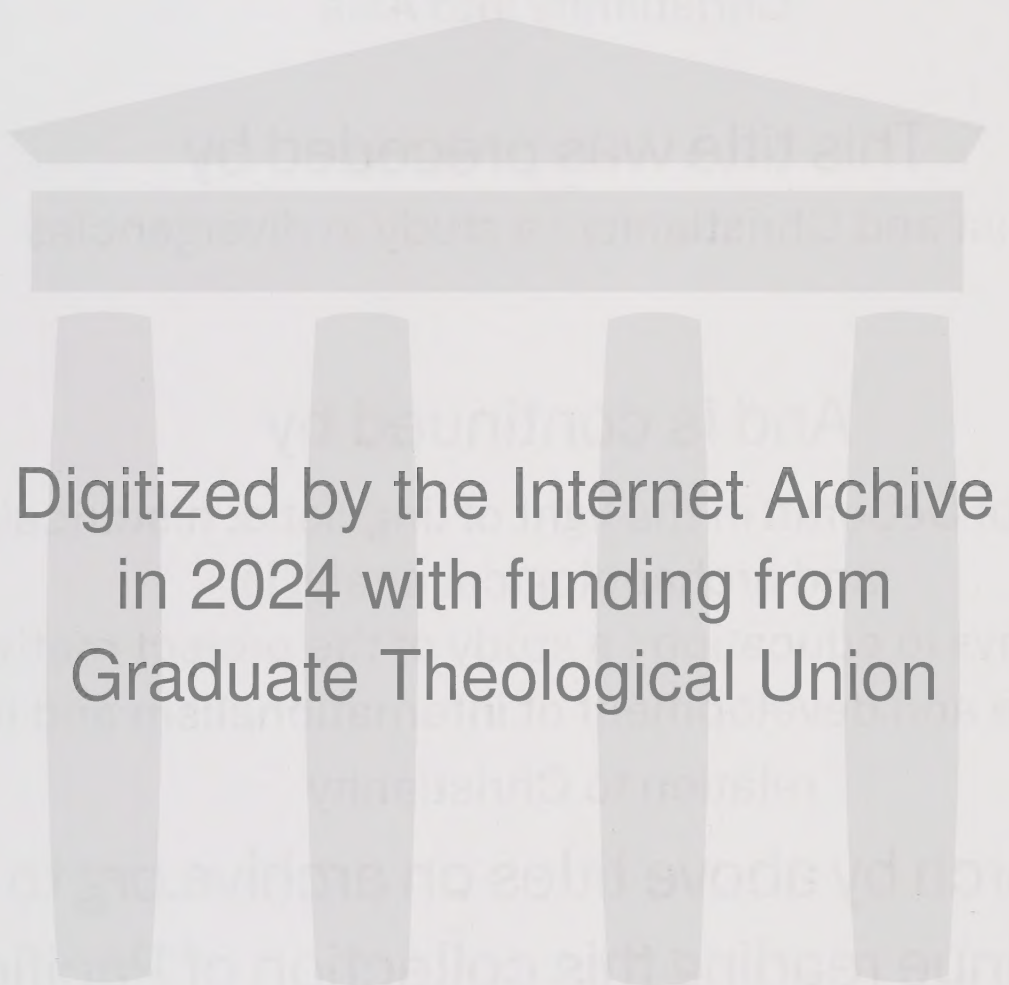
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A Program for Acquainting Teachers and Early Adolescents  
with the Characters who Introduced Christianity into Asia.

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B.S. Rutgers University, 1921

M.R.E. Boston University, 1924.

Thesis

Submitted in the Department of  
Religious Education in partial  
fulfillment of the requirements  
for the degree of Bachelor of  
Divinity in the Pacific School  
of Religion.

1930



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## The second Introduction to the Thesis.

It was the writer's good fortune, during the fall semester of the school year 1929-'30, to be studying the introduction of the Christian church into Asia. As Nestorius, St. Thomas and the others came into focus during the progression of the study, the writer's imagination was caught and quickened. The quickened imagination gave birth to a consuming desire to share the stories of these men with junior high school pupils. The writer has been especially interested in junior high school boys and girls as he has worked with them during the past eight years.

The first step in the study was to select thirteen leading characters who were the pioneers in introducing the Christian faith into Asia. Next a bibliography was prepared for each character to be studied. Then everything immediately available which bore on the life of the characters was read. Three stories were written, revised and rewritten. The characters written about were Francis Xavier, John of Montecorvino, and Henry Martyn. The stories are to appear in the same chronological order that the characters in the stories took up their work in Asia. The thesis includes only two sample stories; those of Xavier, and Martyn.

Realizing the unfamiliarity of most teachers with the characters in these stories the writer has attempted to fortify the teacher with supplementary material which familiarizes him with the life and work of these men.



The teacher's manual is to contain suggestions for the teacher, in using the stories, and the stories themselves. The suggestions are for teachers who have not had the advantage of training for the instruction of junior high school pupils. The pupils will have their own book containing only the stories.

The writer has told these stories to junior and senior high school students and found his listeners intensely interested and eager to know more of these pioneers of the faith. Two semesters of seminar in religious education have afforded the opportunity to develop the stories and teacher's introduction into the present thesis.

The first section of the thesis sets forth the broad theory of religious education upon which the remainder of the course rests.





Thesis: Education is the Adjustment of the Conscious Human Being  
to God as Manifested in the Environment of Man.

The reader may recognize the thought behind this thesis as that of Dr. H. H. Horne.<sup>I</sup> The writer is ready to accept and defend the essential truth found in this thesis. Education is here conceived as something which is concerned with the whole of life. This conception of education includes the moral and spiritual development of the individual.

The thesis as set forth presupposes an acceptance of a theistic conception of the universe. If one does not recognize a great, intelligent, unifying Principle, behind the universe then the thesis will have no meaning for him. It is not within the province of the thesis to attempt any proof of the existence of such a Supreme Being. This must be accepted as the major premise out of the loins of which the thesis springs.

The word conscious in the thesis is used advisedly because all education must be lifted into the conscious experience of the learner before it can have meaning for him. All the factors of a situation may not crowd into consciousness at the same moment, but before they can lend meaning they must have come within the range of the learners consciousness.

The environment of the pupil includes the physical world, which is the material manifestation of God; mankind which is the human manifestation of God and finally, "God the Father of all, who is over all, through all, and in all."<sup>2</sup> The pupil is completely and

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I The Philosophy of Education, Macmillan p 285

2 Ephesians 4.6





and inescapably surrounded by his environment throughout all of his conscious life. It is commonplace to say that throughout most of the pupil's life he is not conscious of the hand of God behind his world of plants, animals, buildings, machines, and weather. Neither is he frequently conscious of any directing Principle behind the human society of which he is an element. To see the manifestation of God in these products of his creation is to exercise the reflective quality of the mind at some time or another. Indeed it is far from the belief of many that God is "over all, through all, and in all." That is to say, within the experience of many there is no God consciousness. If no factor in life brings God within the conscious experience of pupils God does not exist for those pupils. This brings us back to the statement that the statement that the thesis is based on a theistic conception of the universe and that it has little or no meaning for those who do not recognize the most dynamic in the environment in which they live.

## I. A Philosophy of Education which Recognizes the Experiences of the Learner as Central in the Educative Process.

### A. The Method of Philosophy.

The method of philosophy is to take whatever facts it can find in any field and see what meaning it can derive from those facts. It is to array the facts and see their implication. Philosophy



reconstructs the whole from its parts, fragmentary though they may be. It is the interpretative treatment of truth which make truth more than the sum of its parts. It is a plus which gives meaning to experience. It endeavors to look down the vistas of time and see life steadily and see life whole. The method of philosophy resembles that of the artist who is able to reconstruct the complete body from a broken and shattered bust, or the scientist who can reconstruct the whole animal from the bone, or the whole plant from the leaf. Philosophy is continually asking and trying to answer the question; What must the whole truth be to give meaning to this fragmentary bit of experience? Sir Williams Hamilton after reflecting upon the nature of the world and of man remarks that, "In the world there is nothing great but man, in man there is nothing great but mind" and I would like to add that the essence of mind is divinity.

### B. Concepts of Education.

Several conceptions of Education have grown up which are germane to the task of the development and defense of this thesis. We owe Horne<sup>I</sup> credit for the statement that "Education is the world at work developing man into the fulness of his stature." Of course Dr. Horne does not mean to imply that man can become educated in spite of himself. He does imply however that when one desires education that the total resources of the earth are on his side

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to help him to develop himself into the fulness of his stature.  
<sup>I</sup>  
 Dr. Bower gives birth to the same thought when he says that, "Man and his world are reciprocal." Man not only may be changed by his environment but he is capable of in turn, changing his environment. What a woeful world this would be if man had no creative, self-directing and self-determining powers, but was adrift on the seas of time subject to every breeze and wave which chanced to buffet him. While the school of heredity and the school of environment are struggling in an age old dead lock in which first one and then the other seems about to gain mastery there has grown up another school, which states that man is largely the master of his own destiny. The long list of unconquerable souls which have attained the heights in spite of heavy handicaps of heredity and environment, have been the inspiration of this latter school. They believe that intelligent endeavor buttressed by a great faith in God, and himself, will lift man over insurmountable obstacles and prove the essential truth of the statement that man is largely master of his own destiny.

This brings us to another observation concerning education. It is this; education is self realization. It is difficult to see how the youth who says he wants to be educated, yet cannot be appealed to on the grounds of self realization, can achieve significant educational attainment. The will to find one's place in <sup>the</sup> great on-going developing life of the universe is certainly a

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stimulus if not an indispensable element in self realization.  
 Dr. S. Angus<sup>I</sup> has said, "the only truth which has meaning for us is the truth which we make our own." So it is that education is an adjustment to our world, to men and to God. The more complete the adjustment the greater the degree of self realization. Self realization comes only through struggle and determination. It is challenging to know that the process of self realization need never end. The nearer we advance toward a mountain peak the more inspiring the grandeur of the scene, and the greater the urge to press on. All the fine buildings, equipment, and teachers of any school cannot educate a pupil unless the desire for self realization burns in his breast. The school can provide the stimulus, but the pupil must make the conscious response before education can take place.

It may not be amiss to point out the distinction between education as achievement and education as training. There was a day when a student trained for a life to come beyond the classroom. The emphasis on current education is on the life here and now. Just as we learn to do by doing so we learn to live by living. To be educated is to have achieved an enriched life, and not to have only been trained for the enrichment of life. The would-be-learner, who is achieving a richer personality, is the person who is becoming educated, while the learner who is only training, finds himself about where he started in the educative process.

The influencing of man by man is a factor in education. The



most important factor in the class room is the personality of the teacher. The teacher can lead the students to the fountains of eternal truth but he cannot force the student to drink. The teacher can do no more than to guide, encourage, and inspire the learner. The learner must face the facts of experience himself. Dr. Soares has said that education is the process by which the older generation shares its life with the younger generation.

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Professor J. W. Euckham reminds us that development and personality are the two great concepts which have come to our age with illumination. The process of development which has become conscious of itself is the educative process. There is certainly no more meaningful illustration of development than the educative process working in man.

### C. The Nature of Experience.

Generally speaking everyone has some philosophy of life, that is to say everyone, at some time or another, tries to step out of the stream of life, of which he is a part, and remains on the banks long enough to reflect on the meaning of the passing events which constitute his life. He will sometimes try to see life as a whole; looking to its origin, contemplating its present, and laboring to glean some meaning from its future. After his period of reflection he slips back into the stream of human

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1 Religious Education Association Convention Address, Des Moines, '29.

2 Unpublished Lectures on Christian Conception, 1929.





activity and there tries to apply the truth he has caught in reflection. "The thoughts of Youth are long, long thoughts." What is the "stuff" of which experience is made ? Events, achievements, discouragements, labors, reflections and meanings constitute man's experience. Thorndike tells us that there is a basic pattern or form into which all experience falls. The pattern consists of three factors; situation, bond, and response. Most of the experiences of life are complex. The principle can best be understood by a simple example of reflex. If a pencil is moved across the eyes there is an involuntary blink of the eyelids.

The situation is in the form of some stimulus to which the organism response as in the case of the eye blinking at the approach of the pencil. The response is the reaction which the organism makes to the stimulus. What the bond is we do not surely know, but one of its attributes is that for a given stimulus the same response will tend to be made. For instance when an object unexpectedly appears in front of a driver of an automobile his foot will invariably move to the break pedal. Each time such an act is repeated it tends to become a habit. The value arising from the establishment of such a habit is obvious. If the driver had to think through each situation, in which an object appeared before his car, arrive at a conclusion, and act accordingly, driving a car would be an intricate procedure. Experience then consists in our reaction to our environment. Each reaction to a stimulus tends to establish what might be called a "brain-path", which is



followed in the next reaction to the same stimulus. An attitude is a mental reaction which has been established toward a given class of stimuli. The place that the "bond" plays is well demonstrated in the establishment of a "mind set", toward any given situation.

Out of our response to situations comes knowledge, attitudes, habits, purposes, and ideas, says Power. <sup>I</sup> Browning sang:

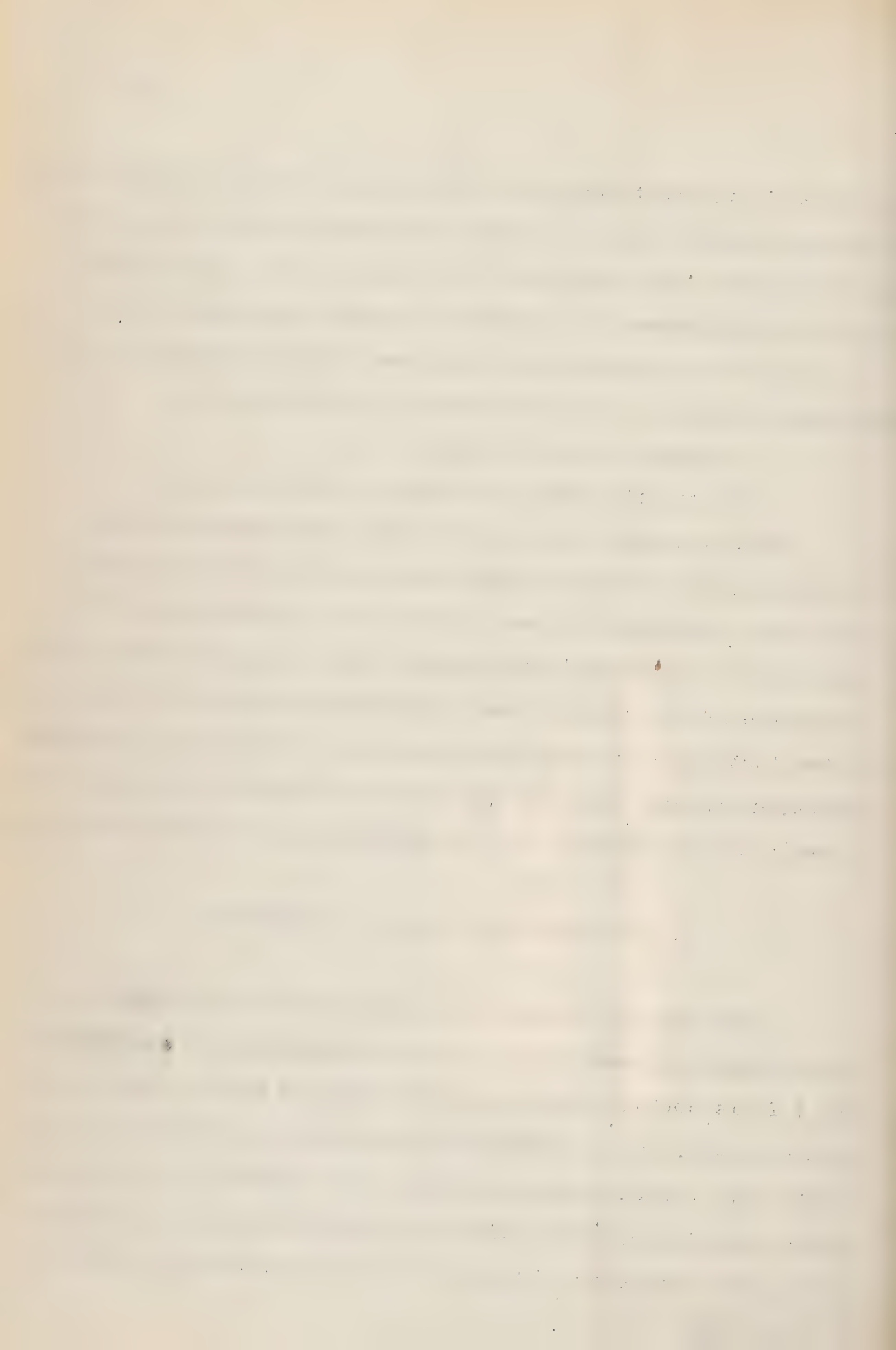
"I count life just a stuff

To try the soul's strength on educe the man."

When we examine any part of man's environment and push our analysis far enough, we come upon the great Central Reality behind the universe, which we call God. More directly stated the Handiwork of God is man's environment. This brings us to the logical conception of the whole of God's creation, outside of the individual, as the instrument by which the life of man is perfected. Professor Brightman has said that the supreme end of life is the development of one's own personality and the personalities of those about one.

#### D. The Content of Religious Education.

What then is the content of education if the whole world is an instrument used by God for the refinement and education of man? It is obvious that the entire range of normal experience, is the answer. Be it remembered, however, that experience must be lifted into consciousness, and some effort exerted by the learner before experience becomes vital in education. Experience without meaning has little or no value for education. Meaning grows out





of consciously interpreted experience.

There is a certain discipline of life which characterizes all educated persons. It is not enough to choose an objective and desire to realize the objective, one must continually strive before any good thing of life is realized. Frequent striving disciplines the mind. One manifestation of the disciplined life is its ability to exercise control. We are almost justified in saying that no one can really become educated without frequent exercise of control. The factors of control in one's experience constitute a part of the content of religious education.

#### E. The Specific Content of the Curriculum.

Religious education is the actual experience under guidance in living the Christian life, says Bower. The content of experience thus becomes the curriculum. Wherever education is really taking place all of the elements of the curriculum are found working in harmony.

The situation itself, that is to say, the pupil struggling toward self realization, is the first element in the curriculum. This struggle implies that there are problems to be solved and difficulties to be surmounted in every student's life. In seeking solutions to the problems which confront the learner he may first turn to his own past experience; which constitutes the second element in the curriculum. If, for example the problem confronting



the learner is learning to fly an airplane he may run the gamut of his whole experience to discover whether he has done anything similar to the task confronting him. When he finds himself in the air and is given the controls for the first time he may find that the plane is controlled in almost exactly the same manner as a glider which he is capable of flying. He will quickly utilize his past glider-experience in manuevering the airplane.

If however no light on an educational problem comes to the learner through his past experience he may appeal to the recorded historical experience of the race. If he is guided by his instructor to a manual of airplane flight he may learn from the recorded experiences of others how to perform the major control operations of a plane in flight.

Dr. Bower<sup>I</sup> suggests four criteria for the selection of historical experience: (1) the recorded experience must be relevant to the present experience, (2) it must be judged upon the moral and spiritual level upon which it arose, (3) the religious and ethical ideals and the spiritual outlook, the type of social organization and the stage of culture, out of which the recorded experience came, must be considered and (4) if the experience is a part of a curriculum of Christian education the recorded experience must be judged by the standards of Jesus.





## F. The Educative Process.

The educative process is one that goes on from the cradle to the grave, for him who has an open mind toward the truth, and the will to learn. The part of the educative process with which we are most familiar is that portion confined to one's years in school under the guidance of his teachers. It has been said that the center of the educative process is that point where personal experience crosses racial experience, each changing and modifying the other. If, in the solution of a problem, the learner refers to the recorded racial experience and finds aid, the very solution of the problem changes the course of experience for the individual. Oft times the course of racial experience is changed because of its contact with a great personality. The writer vividly recalls his own experience in attempting to solve the problem of a life investment. In casting about for light he chanced upon the recorded experience of Dr. Castle, of Harvard. His attention was arrested by the age old heredity versus environment struggle. The statement of Dr. Castle, a scientist, was to the effect that man in his upward climb will be helped most by an education which points out the wisest possible use of both heredity and environment. This is a case in point where my personal experience crossed a segment of racial experience. The course of the personal experience was greatly changed, but the writer is not conscious of any great change, in racial experience because of his choice of teaching as a profession.



Pioneers of the Faith

Stories of the Orient for Junior High School Pupils

by

Linden S. Dodson





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## Introduction

### I. The Plan

The plan used in this work has been, first, to write thirteen stories for younger adolescent boys and girls to read. Second, to try to aid the teacher of these boys and girls by setting forth general characteristics of this age group, and further by suggesting how the stories can be used to best advantage in the religious education of pupils of junior high school age. The stories will appear in a pupil's book. The suggestions for teachers and the stories will be bound in a teacher's manual. There will be no pupil's manual.

There are three elements in the situation; first, the pupils themselves for whom the stories are written, second, the teacher whose task is aiding in the religious education of the pupils. Finally, the stories which is the medium he will use. If the teacher is inexperienced he may say, "What kind of people are junior high school pupils?" Section three of the introduction is devoted to the answer of this question. Again the teacher may say, "Now I have my class and have been told what kind of people they are, I also have these stories, how am I to use them?"

Section five of these suggestions is devoted to the answer of this latter question. The pupils will have the stories in their hands for reading. The teacher will also have the stories in addition to the suggestions as to their use.





## II. Purpose in Preparing these Stories.

There are five purposes behind the preparation of these stories gleaned from the lives of thirteen "Pioneers of the Faith." The first purpose is to enrich the religious experience of younger adolescent boys and girls. The teacher seeking to understand the nature of experience will find the subject helpfully discussed in, "Religious Education in the Modern Church", by Bower, chapters v, vi, and vii. For an adequate theory of religious education see, "The Philosophy of Education," by Horne, chapter viii.

The second purpose is to vitalize the younger adolescent's ideal of world-citizenship. Section ~~four~~<sup>I</sup> of the introduction deals with this purpose.

The third purpose is to interest pupils in the introduction of Christianity into Asia. There have been previous attempts to bring to boys and girls glimpses of the coming of Christianity into parts of Asia. So far as the writer knows no previous attempt has been made to cover the whole period from the time of Nestorius, to the first successful efforts in the Protestant period, in one volume. It is obvious that an understanding of how, when, and by whom Christianity was introduced into Asia, is fundamental to the intelligent support of Christianity in Asia, and the larger problem of world-friendship, of which missions is a part. Each of the stories is built around a central character, who is rooted in an historical background. We therefore have in each story a particular historical situation confronting Christianity, and what some great

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I. Coe, A Social Theory of Religious Education,

Soares, Religious Education



character has made of it.

The fourth purpose is to provide material which may be used in the irregular summer quarter peculiar to many church schools. Frequently leaders are asking, "What can we use this summer in the junior high department?" It is hoped that "Pioneers of the Faith", may provide an answer to their questions.

The fifth purpose is to make a contribution to the somewhat inadequate field of curricular materials for boys and girls twelve, thirteen, and fourteen years old.

### III. What Kind of People are Junior High School Pupils ?

The rapid physical growth of early adolescents has been so well treated in books on adolescent psychology, such as those of Hollingworth, Kerschner, and Mudge, that extensive discussion here is unnecessary. The early adolescent of both sexes experience a rapid growth in muscles, bones, reproductive organs, and such internal organs as the stomach, heart, lungs and the thyroid gland. Some adolescents have been known to grow as much as six inches in a single year. Needless to say the appetite of such an individual is enormous. The change in the voice of boys is especially noticeable. This rapid growth of muscle and bone often leads to the lessening of physical control of members of the body, producing awkwardness and slight resistance to fatigue. In fact the persons of this age are experiencing a veritable physical rebirth.

Not only is a physical rebirth being experienced but a





social rebirth as well. The development of the vital sex functions and the development of love of the opposite sex, pushes the adolescent out into a strange new world of social relationships which he has not before known. The boy knows that he is more interested in girls than ever before, but for the life of him he does not know why. Changes in bodily form necessarily bring about changes in dress. What boy does not remember his first long pants ? The adolescent is usually so self-conscious that he feels the whole world is looking at him.

The following poem written by an adolescent girl to her teacher draws attention to the characteristic mental confusion of this age.

"All youth am I,  
 And crying out to thee -  
 My mind one seething mass of unformed power,  
 A mighty thing!  
 Take me, O my teacher, hurry take me,  
 And shape this seething brain  
 In ways that are the greatest." I

The pupil's extremity is the teacher's opportunity. If it is possible for one age, more than another, to need a real friend and teacher in the same person, it is the early adolescent. They crave the friendship of sympathetic teachers. It is hardly possible to think of a phase of life in which pupils of this age are not slightly abnormal, either physically, socially, mentally or spiritually,

I. Kerschner, The Missionary Education of Intermediates, p.8.



and sometimes all at one time. They are not children nor are they adults. They have sometimes been called the neglected age. The point I make is that the teacher of adolescents must be prepared for anything. Without a thorough knowledge of adolescents, the teacher may be unduly surprised, become disconcerted and lose patience with them.

No amount of information about early adolescents in general can replace the study of individual pupils. Both are fundamental. Many unfortunate experiences have come to boys and girls through the ignorance or indifference of parents, teachers, and older friends who have forgotten the trying experiences of those who have so many simultaneous adjustments to make at once of a physical, social and mental nature. Unless the heart of the teacher goes out to the boys and girls of this age in their struggles their influence and example is of doubtful nature.

A note of caution is in order. It makes no difference how abnormal an adolescent is, it should be recognized by the teacher if he would be helpful, but not called to the adolescents attention. Normalcy cannot be encouraged by recognizing abnormalcy. The teacher knows and sympathizes, but he does not allow the pupil to dwell on own peculiarities. A parent who was particularly disturbed over the abnormal behavior of his adolescents boy asked the useless question, "John, what under heaven is the matter with you?" Quick as a flash John defiantly and bewilderingly retorted, "I'll give you five dollars if you'll tell me." The skilled teacher will see the abnormalities but will not chide the offender. The inconsistencies





of adolescence are pointed out by Kerschner.<sup>I</sup>

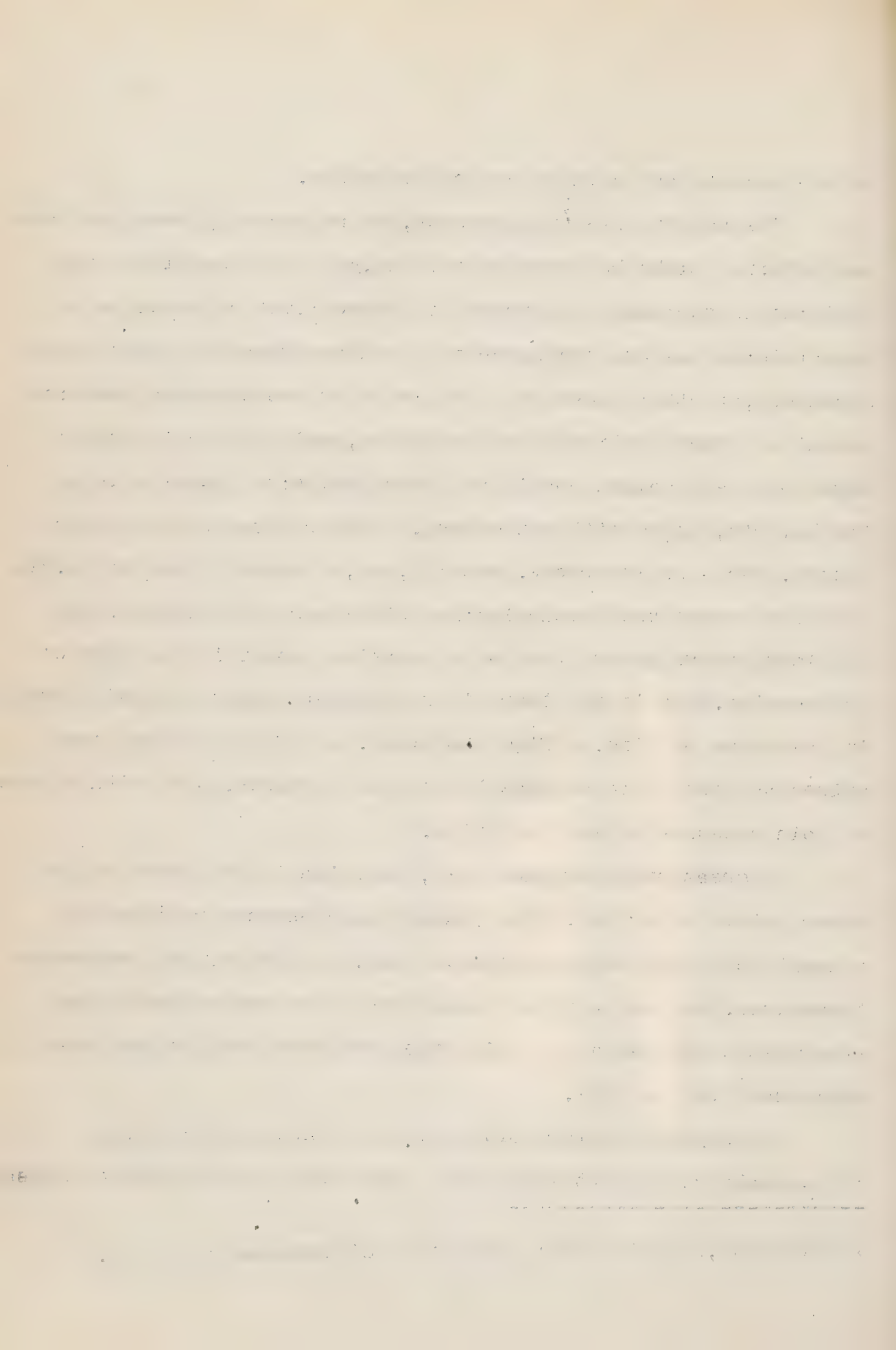
"He asserts his independence, yet he secretly seeks guidance and help; he thinks he knows everything, yet he is sensitive and timid; he is supremely interested in himself, yet altruism is at high tide; he has exalted moments of courage when he craves heroic adventure, at other times he is filled with overpowering fears; one moment he craves solitude and seclusion, again his social urge makes him seek companionship and friendships; at times he is on the heights, filled with enthusiasm, at other times he is in the depths, devoid of interests. Mentally, too, he enters a new world. His creative powers are developing; he thinks more for himself. Even his imaginative powers take on a creative aspect in the form of daydreaming. With it all there is a constant hunger to find himself in the drama of life, to find the trail. Out of this primal urge arises the desire to enlarge his social contacts, to be with others, to join groups - to seek activity."

A great preacher once said, "Religion is the quest of the human spirit after God." For younger adolescence religion is a quest for a God who understands them, for they do not understand themselves. How much a vital experience of an understanding and sympathetic God can do to quiet the perturbed mind of the young adolescent boy or girl!

Perhaps no better word picture of these interesting individuals can be obtained than from what they say about themselves:  
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I Kerschner, The Missionary Education of Intermediates p 8.





The first is an experience of a young woman who recalls her own wavering between childhood and young adulthood.

" I found here that my natural companions and friends were much more grown up than I was. They 'did their hair up', they had 'beaux', they were infinitely 'young ladified', even though they were all my own age. They all had a great passion for 'going walking'. They would start out about six thirty in the evening and walk and walk until it grew dark, when they would meet the boys of their choice. I wished to be with them and I always envied their grown up ways and their ability to talk to people of all sexes and ages. I myself was very shy, and it was hard for me to carry on a conversation. I had a great fear, however, of being left out of things, and so I always heroically endured the long walks for fear of them thinking I was not a 'good sport'. But I was always relieved when Friday came and I could go out to grandma's and play with my little sister. I forgot my Latin and Algebra then and joined in with her doll playing on the back porch."

Another is the reminiscence of a modern girl. <sup>1</sup> 'The teens are what they always have been, the 'sloppiest period' in one's development. It is a period of extremes. I remember spending most of my time being either convulsed with giggles or on the crest of some great emotional feeling that had to do with any number of things, such as sorority meeting, a basketball game, a crusade for better school spirit, or angry with some boy for being a bit too fresh with me. <sup>2</sup>

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1. Mudge, The Psychology of Early Adolescence, p. 42.

2. Kerschner, The Missionary Education of Intermediates p. 4.



It was a particularly thrilling time. Every day had occasion for great fun, excitement or disappointment. Most things assumed an importance that was overwhelming and far beyond their worth. A suggestion of this is to be found in the way youth uses adjectives, - adorable, divine, wonderful, and so on. Everything is expressed in superlatives.

The spirit of thrill, of ecstasy, of intense reality and overemphasis of happenings, physical and mental, went into the religious feelings of these years, too. Often I wonder if I shall ever again acquire the sense of the unmysterious reality of God that was with me during this period.

Intellectual doubts had no part in my existence. In fact, I took it for granted that the minister of our church was perfect in thought, word, and deed. There was not a possibility that he could say anything wrong in his sermon, any Sunday. The position he chose to take in any of the controversies of the day, civic, social or religious, was governed by direct command from God and was quite all right, so far as I was concerned.

It was the same idea that made me know with certainty that my school and my class were the only ones worth considering. Not that I was not a "good sport" according to the traditional definition of the term. If the other side won, I smiled with the rest and congratulated the winner. But I was quite <sup>sure</sup> that there had been some slip on the part of my side.

As I remember it, this state of complete confidence in the







infallibility of my side or my particular God lasted until I was about seventeen. There was much in the idea that was fine, in spite of its naivete and comparative blindness. It was then that I learned the groundwork of loyalty. And it was then that I learned to include enthusiasm and obedience to something bigger than myself in the rules of life.

My religious life before going to boarding-school was very definite. It included my meeting of one sort or another, particularly the Christian Endeavor, missionary society, and all the other activities that could possibly be thought of by well-wishing and ardent grown-ups. In the summer I taught the Sunday school at the little church near our country place, and felt extremely virtuous doing it. I was laughed at and teased about it often, but I felt a sense of duty and it had to be satisfied.

At one time I was firmly decided to be a missionary. I have wondered since if these activities and ideas were a waste of time or whether I am very glad to have had this experience of youthful enthusiasm and ardor as a part of my background. Most of the orthodoxy of it has had to be torn down, but habits were formed and a spiritual growth begun that can not be denied.

In those days Christ was a person real enough to me to seem like a familiar friend. In fact I had dreams about him as pictured by the early Italian painters, and talked about him most familiarly.

Praying was the easiest thing that I did at that age. I know now that it was automatic to a great extent. Yet I talked to



God or to Christ every day with the most amazing naturalness.

Life and the eternal questions of what was behind and what was ahead, the conflict of science and religion, meant nothing to me. It was all very simple, and those questions were all answered in the Bible, so why bother even to think about them? I do not remember considering them even to that extent. Probably I took them for granted."

Rufus M. Jones in his autobiographical sketch, "Finding the Trail of Life", has also described and evaluated his own adolescent years.

I  
 "I meant to be good. I knew I ought to be. But in spite of everything. I was forever finding myself in the wrong path. No day in that little life of mine was without its pangs, and many of them gave me a real terror. The casual visitor put me down as a model boy, but in reality I was a typical sinner. I did precisely the things I ought not to do. I can plainly remember walking straight ahead in a sinful course with every string of my conscience pulling at my heart to pull me back.....

I was glad that I was human and had to learn by experience, by trial and error, by the collision of lower and higher forces, until I got 'organized' and formed within a set of governing habits which were dependable. The process is a slow one, and the period is a perilous time. I had a great battle on; I was not depraved, but I was loaded with energy, vivacity, and what we now call urges. I was not vicious, but I was crude and unformed.....





I was forever engaged in a battle of moral issues. Sometimes I lost and sometimes I won. Sometimes the issue was a trivial one and sometimes it was momentous... When he was a boy on the frontier, going through a similar struggle, Abraham Lincoln wrote on his home-made arithmetic this verse:

'Abraham Lincoln, his book and pen;

He will be good, but God knows when.'

I know precisely how he felt. There was something unmistakable pushing him toward goodness, and there was always an undertow that drew mightily in the other direction... How little one knows what goes on deep within the heart, or how sensitive the soul may be when the acts indicate only a hardened nature! At no period of life have I more earnestly longed to be good than in the dark days of the growing self-will when I seemed the worst... Nobody understood me anymore but the worst of it was that I did not in the least understand myself... I never talked with anyone about my troubles, and I do not believe that those nearest me realized that I was having a crisis.

Of these backward glimpses, Dr. Jones comments :

It probably seems more sombre than it really was. It has been necessary to touch the deeper moments, to catch the crucial experiences. It may give the impression that I was not the ordinary, rollicking, healthy boy, but a child who lived apart and dwelt excessively on what was going on within. This would be a totally wrong impression and would spoil my story. I was never thought of by my neighbors as a "good boy". They saw in me the incarnation of





the country boy-reckless, stormy, fun-loving, a natural product of the lake and the woods, as free as a bird, and as devoid of conscience pricks as any animal. "What will he make?" was the frequent query. I have told my inner side because I believe it is not extraordinary, but a somewhat common experience. Boys are much deeper, much better, than even their mothers know, and down below what they show and what they say is a center of life which never is wholly silent. If their friends knew how to reach it there would be more good men in the world than there are."

The social instincts of adolescents is described by Dr. Theodor M. Whitley in an article on "Religious Development in Adolescents." <sup>I</sup>

"Between twelve and fourteen may come the desire to join some organization, membership in which carries with it an ideal of heroic endeavor, of worth-while group activity. This indicates a merging of the growing self into a larger group self with more consciously formulated principle of conduct than has heretofore been possible. The gang, the club, the Christian Endeavor society, the scout organization, the church, may be the group toward which the young adolescent is drawn. The ceremonies accompanying initiation, the tests of fitness for membership, the pledges which are given and exchanged, all serve to intensify this integration of the principle self with a social group devoted to some purpose. The boy pictures himself a swaggering lawbreaker or a knight errant. The girl is charmed by the dream picture of herself in special costume as martyr, as nun, and in the resulting drama the urge that

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originally brought it about is lost sight of."

#### IV. Leading Younger Adolescents into the Experience of World-Citizenship.

While one of the general objectives behind the preparation of these stories is to prepare younger adolescent for participation in world-citizenship a more specific objective is that they may serve as ambassadors of good-will and understanding between the peoples of Asia and those of America; between the old world of thought and the new world of action. I covet for youth a great adventurous faith in their fellowmen of every race and nation. The greatest obstacles to faith in other peoples have been pointed out as racial misunderstanding and narrow nationalism. Racial misunderstanding is due primarily to unsolved problems of labor and government, and not to social problems as is frequently believed. I would hold the ideal of intelligent world citizenship ever before youth.

The dreamer dies but never dies the dream. One of the oldest dreams of Christendom is the coming of a day when all nations shall dwell together in peace and mutual love. This concept is attributed to the Founder of Christianity, and rightly so, for did He not command us to love our neighbors as ourselves? This dream has not been realized.





## Nationalism and Race Prejudice.

The leader in religious education today who is endeavoring to develop world-citizens of the adolescents, whose lives he is partly responsible for enriching, will probably find misunderstanding of other nations and races, and a narrow nationalism, almost insurmountable obstacles. Some church school are laboring on the problem. I quote a section from the platform of such a school. "The purpose of ..... Church School is to provide moral and spiritual guidance for the pupils, at each stage of their development, by helping them to understand the significance of racial and national movements, in order that they may have an attitude of tolerance and goodwill toward other nations and races."

Men who have studied the child attitude toward races find that race prejudice is not instinctive with the child but is something acquired from its elders. Both Basil Mathews<sup>1</sup> and Bruno Lasker<sup>2</sup> have reached this conclusion. Just how strong race prejudice is among younger adolescents we do not know. It probably is not as strong as it will become later in life. It is hoped that correct race attitudes will be one of the by-products of these stories of oriental - occidental contacts.

The day has passed when we may be citizens of one isolated country. To be a good citizen of any country today is to be a world-citizen. Take a random sampling of the burning questions of the today and tell me what solution we can offer if we are satisfied

<sup>1</sup> The Clash of Color, Missionary Education Movement, N.Y. 1924.

<sup>2</sup> Race Attitudes in Children, Henry Holt & Co., N.Y. 1929.



with a narrow nationalism. These problems confront the church just now; what will we as actual and potential leaders do with them? The consummation of world friendship; the establishment of the native indigenous church on the mission fields; how this church will be affected by western supervision and native leadership, how it will be financed; and finally the world's choice of imperialistic militarism, radical bolshevism, or liberal republicanism as the ultimate form of government. The leaders in each country who practice a red-handed patriotism to their own country, right or wrong, have little or nothing to contribute to the solution of these problems.

Often times a leader becomes a hero though he may not be aware of the fact. The irreducible essentials of heroism are nobility of character, fearless and self-sacrificing devotion to a great cause, and finally constructive work for humanity of a permanent character.

Between three and four million high school students from every country of the earth chose twelve persons as the world's greatest heroes according to the above essentials of heroism. Because of the show and pageantry of war the mention of the word 'hero', almost invariably brings to mind a military character. How many militarists do you find in this list of world heroes, chosen by the high school students? The list includes Louis Pasteur, Abraham Lincoln, Christopher Columbus, George Washington, Benjamin Franklin, Woodrow Wilson, Florence Nightingale, Joan of Arc, Socrates, Johan Gutenberg, David Livingstone, and George Stephenson.

There is one sense in which I believe we are all justified





in saying America first, last and always, my country, America!

This sense has been fully expressed by Bishop Oldham. His statement is entitled, "America First."

"Not merely in matters material, but in things of the spirit.

Not merely in science, inventions, motors, and sky-scrapers, but  
but also in ideals, principles, character.

Not merely in the calm assertion of rights, but in the glad  
assumption of duties.

Not flaunting her strength as a giant, but bending in  
helpfulness over a sick and wounded world like a Good Samaritan  
Not in splendid isolation, but in courageous cooperation.

Not in pride, arrogance, and disdain of other races and peoples,  
but in sympathy, love, and understanding.

Not in treading the old, bloody pathway which ends inevitably  
in chaos and disaster, but in blazing a new trail, along which,  
please God, other nations will follow, into the new Jerusalem  
where wars shall be no more.

Some day some nation must take that path - unless we are to  
lapse once again into utter barbarism - and that honor I  
covet for my beloved America.

And so, in that spirit and with these hopes, I say with all of  
my heart and soul, 'America First'."

We often hear it said today that the greatest single  
contributing factor to world-friendship is the work of Christian  
missions. If this be true good reason may be claimed for introducing

I. Bishop G.A. Oldham; Sermon, Washington, D.C. Sept. 7, 1924.





boys and girls to great missionary characters, whose lives have profoundly changed the course of history, in the countries in which they have labored. A challenge for youth to battle for the truth has been sounded by Edgar Guest, in his poem, "Youth".

If I had youth I'd bid the world to try me;

I'd answer every challenge to my will.

Though mountains stood in silence to defy me,

I'd try to make them subject to my skill.

I'd keep my dreams and follow where they led me;

I'd glory in the hazards which abound.

I'd eat the simple fare privations fed me,

And gladly make my couch upon the ground.

If I had youth I'd ask no odds of distance,

Nor wish to tread the known and level ways.

I'd want to meet and master strong resistance,

And in a worth while struggle spend my days.

I'd seek the task which call for full endeavor;

I'd feel the thrill of battle in my veins,

I'd bear my battles gallantly, and never

Desert the hills to walk on common plains.

If I had youth no thought of failure lurking

Beyond tomorrows dawn should fright my soul.

Let failure strike, it still should find me working

With faith that I should some day reach my goal.



I'd dice with danger -aye! - and glory in it;  
 I'd make high stakes the purpose of my throw.  
 I'd risk for much, and should I fail to win it,  
 I would not even whimper at the blow.

If I had youth no chains of fear should bind me;  
 I'd brave the heights which older men must shun.  
 I'd leave the well worn paths of life behind me  
 And seek to do what men have never done.  
 Rich prizes wait for those who do not waver;  
 The world needs men to battle for the truth.  
 It calls each hour for stronger hearts and braver.  
 This is the age for those who still have youth!

#### Relationship to Christian Quest Material.

Those leaders of youth using the Christian Quest<sup>I</sup> material will find these stories of the Orient most closely allied to the following areas of experience, in which youth lives; "Educational Activities," "Vocational Preparation," "Specialized Religious Activities" and especially "Larger Group Contacts." The purpose underlying the last named area of experience, is to help youth develop itself to the point where it, "understands sympathetically and engages in constructive, redemptive service for other races and peoples of other nations." Leaders who are helping youth to

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realize to the fullest the twenty-two character traits accepted by the International Council of Religious Education will find most, if not all, of these traits exemplified in the lives of the men of flesh and blood in these stories. The accepted character traits are cooperation, courage, creativity, dependability, faith, forgiveness, goodwill, health mindedness, honesty, humility, joyousness, love, loyalty, obedience, open mindedness, penitence, purity, purposefulness, reverence, self-control, self-respect, and spirituality.

#### V. Suggestions for the Use of these Stories.

There may be prospective teachers, unfamiliar with adolescents who believe that boys and girls twelve to fourteen years of age are too old for stories, therefore can not be interested. All that is needed to disprove this belief is to give boys and girls the kind of stories that interest them. Their thirst for reading is unquenchable. The writer only recently overheard the parents of two boys planning what they could do to keep the boys from reading all the time.

Biographical sketches are especially appealing to junior high school pupils. Michael Pupin, the great physicist, tells how the course of his life was changed by reading the lives of Franklin and Lincoln back in his Serbian home. Marcus Dods, a Biblical scholar of Cambridge University, writing on, "Books that Have Influenced Me," says, "First among these I would name the 'Life of Henry Martyn.'" One of this group of stories is about Martyn in



in India and Persia. In fact all of the thirteen accompanying stories are of a biographical nature.

Ralph Waldo Emerson has this to say about biographical material.<sup>1</sup> "With the great, ones thoughts and manner easily become great - what this country longs for is personalities, grand persons to counteract its materialities." Soph Lyon Faha, of Union School of Religion, recognizes the value of Missionary biography thus:

<sup>2</sup> "Missionary biographies have completely transformed the life purpose and work of hundreds of men and women. It was the stories of missionary heroism which his mother told him, and the map of Africa on which his father traced the journey of Livingstone, then in progress, that fired the soul of Alexander Mackay so that he gave his life for Africa. William Carey, at his shoemaker's bench, read the story of David Brainerd in the woods of North America, and went forth to do the same things for the people of India. The same biography sent Henry Martyn and Samuel Marsden to New Zealand."

A note may well be sounded about the dangers in the use of the story as a method of teaching. The first danger is for a teacher who is adept at telling stories to use the story to the exclusion of all other methods of instruction. The story can be made so vital, dynamic, and entertaining that one's pupils think of listening to a story as the most vital experience they can have. In fact when a story appeals to a youth in such a way that through his imagination he relives great experiences with his hero, his own experience is

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1 St. John, Stories and Story Telling p 68.

2 Kerschner, The Missionary Education of Intermediates p 78.





necessarily vital.

Probably the greatest danger in the story method is not the tendency toward its exclusive use, but the fact that the story is not conducive to critical thought. An enticing story bears its reader along through one conflict and crisis after another in the hero's life without once calling on the reader's ingenuity to see the way through the conflicts. The story gives the reader little first hand experience in problem solving. The writer has solved the major problems before the story comes to the hands of the reader. Unless a story has been bungled the reader is not ordinarily led to ask such questions as; Are these incidents true to historical fact? Does this story portray a true picture of the spirit of the times from which it comes? Is the story true to life?

The question may arise as to the kind of story which appeals to junior high school pupils. Leaders of youth who have expressed themselves in print and in conference are agreed that certain kinds of heroic stories are most appealing. However romances, adventure and stories of altruism are also attractive. The hero may display physical prowess, fortitude, courage, loyalty and honor. He may be the living embodiment of the noble, the brave and the true. He may face death for a principle, or endure suffering for righteousness' sake. Biographical material in which struggles and choices shape character are valuable. This consists in presenting the alternatives confronting the hero and his choices.

Since early adolescence is the time when boys and girls form





personal ideals, stories of high moral and religious content should be before them; the kind of stories which provide a strong impulse to rise above the common level and do surpassing things.

### How to Make the Story Grip.

Maus says employment of the story is the only painless method of teaching. The reason being that an unconscious mental activity takes place as the reader or listener lives through the character's experiences.

The first step in making the story grip is to realize that each and every story has the same structure. If this characteristic structure is not present then the material is not a story. We are indebted to Professor Munkres for this story diagram -----

The elements of a story are four, introduction, succession of events, climax and conclusion. The introduction must be specific, not be a story within a story; be brief, with concrete words, short sentences and vivid illustrations. The succession of events should not be like a string of beads, but each event grow out of its predecessor and lead to the succeeding event. Long descriptions and non contributory details are deadly. If a story teller forgets an important incident his story is spoiled. He can not go back. He must move toward his climax with assurance and conviction. If the climax is missed the whole story is missed. The conclusion is not the time for moralizing, or introducing uncertainty. It must be



brief and concise. If a story is good enough to tell it will do its own teaching. Henry Van Dyke's petition is apropos, "Grant, Lord, that I may never tag a moral to a tale, or tell a story without meaning."

Another way to make a story grip is by use of simple and concrete words. Needless to say every word must be within the pupil's comprehension. A misunderstood word is a dam across the progress of the story toward its climax.

Direct discourse is a part of almost every good story. The characters must act and talk. The pupil wants the hero's words, not a description of them.

It is not going too far to say that no story grips unless the teller, sees, feels and knows the story. The imagination is the eye of the soul. Every word picture and action in the story must stand out in the teller's mind with the brightness of noon day. After a clear picture is obtained the teller must live the character. "He must rejoice with those who rejoice and weep with those who weep!" How else can one interpret a story? No story will appeal to your listeners that does not appeal to you. Finally the teller must know the story so well that he knows what each character is going to do, as well as when and how he is to do it. A thorough appreciation of story telling at its best will discourage all thought of hasty preparation. According to Carlyle, "ability to tell a story is a high mark of genius."<sup>1</sup>





## Uses to Which These Stories May be Put.

The object of this section is to take the story of Xavier as a sample and show different ways in which it may be used. Any of the stories will lend themselves to a variety of uses. Services of worship are often built around some character trait. When the leader desires to follow this procedure he will have no difficulty in finding one or more stories to fit each trait. (See the classification of stories by character traits - p 56.)

### Use in a Service of Worship.

Theme: Loyalty to a Cause.

Prelude: Father in Heaven.....Hymnal of American Youth p 32.

Call to Worship:

"O come, let us worship and bow down,  
Let us kneel before the Lord, our Maker."

Silent Prayer:

Hear Our Prayer, O Lord....H.A.Y. p34 (Played softly during prayer)

Prayer Hymn:

O! Worship the King.....H.A.Y. p35.

Story:

Xavier, the Zealous.

Closing Hymn:

True-hearted, Whole-Hearted...H.A.Y. p163.



Note- The Xavier story is too long for the ordinary departmental worship. It is suggested that the section be omitted beginning in the middle of page six, "During the next period," and ending "150,000 Christians in Japan," near the top of page nine. It would be well to say in a sentence that Xavier carried his message to many islands including Japan.

Use as a Lesson.

Lesson Plan.

### I. Aims:

Teacher's Aim - To introduce his class to a character who was supremely loyal to his ideals of the Kingdom of God.

Pupil's Aim - To become acquainted with one who loyally gave all in the service of his God and his fellow-men.

### II. Lesson story:

Xavier, the Zealous.

### III. Questions for discussion.

1. What qualifications and training did Xavier have for his work?
2. What part of his work do you think was most difficult?
3. Why do you think Xavier was so zealous in his work?
4. Why do you think he wanted to go to China?
5. Was Xavier rewarded for his work? If so, how?
6. Why is his name and work known today?

Note-For answers to these questions see Introduction p xxviii.



### Use in Daily Vacation Church School.

Sessions of the Daily Vacation Church School are usually divided in some such periods as the following: (1) worship; (2) study of worship materials; (3) lesson; (4) recreation; (5) handcraft. Suggestions have already been made about the use of this story in the service of worship and the lesson period. However since the lesson period of the vacation school is usually longer than that of the church school, time is available for expressional work. It is suggested that a rough map be made on which are located the following: Lisbon, Cape Horn, Mazambique, Goa, Calicut, Ceylon, Japan, San Fien, Atlantic Ocean, Indian Ocean, Arabian Sea, Bay of Bengal and the Pacific Ocean.

It is almost always possible to get colored slides of native life in almost any country from denominational mission boards, public libraries, public schools, art galleries, and commercial slide companies. Another suggestion for the expressional work is that one or more colored posters from colored slides portraying native life in Japan or South India be made.

The steps in making such a poster are: (1) cut a piece of white or brown wrapping paper the size of the desired poster, (2) fasten the poster paper to the wall with thumb tacks, (3) place the colored slide in the projector and focus on the paper, (5) paint the colors in with water colors or show-card paint.

A third suggestion for expressional work is to have the class by use of the stereoscope, carefully examine a number of stereographs of South India, the Straits Settlements, the East Indies or Japan.





Such material may be gotten from the Keystone View Co., Haddonville, Pa. Have the class describe what they see in the stereographs.

### Use in Week-Day School.

The class period in the Week-Day School is usually longer than the corresponding period in the church school. Two suggestions are made for expressional work after the Xavier lesson story has been told. First, dramatize the story. Use an older boy for the Captain and two other pupils for Pierre and Marie. As the Captain tells the story in episodes the remainder of the class may do the dramatizing. Second, show the class a good set of colored slides of the countries in which Xavier worked.

### Use in Week-day Organizations.

These stories may be used with such groups as Scouts and Camp Fire Girls. After the story is told such Indian games as the following may be played:

#### I Kabaddi (for boys and girls)

Two groups of players, each with a captain, face each other across a "dead" line. The captains take turns about in naming a man who is to try to put one of the opposing group out of the game. The man chosen does this by crossing over to the other side,



touching one of the opposing group, and getting back across the line, all the time holding his breath and repeating "Kabaddi, Kabaddi, Kabaddi." If after crossing the line he once loses his breath or fails to say "Kabaddi" then he is a "dead" one and has to get out of the game. If, however, he succeeds in holding his breath and repeating "Kabaddi" until he touches someone and gets back home, then that one he touches is "dead" and has to leave the game. There is a great deal of fun when one side tries to make the visitor from the other side lose his breath. Whichever side is most successful in so doing will in the end have the most men on its side and thus will be the winner.

I  
Guttak (for Girls).

Like our "Jacks," but played usually by girls and with hard round beans. Five is the number used instead of nine as here.

2  
Dhup Chean.

A favorite game to be played in the moonlight. The players are divided into two groups: one choosing the light of the moon and the other the shadows of the moonlight. The players of each group seek to stand in the realm of the other group without being caught. Those from the shadows will run quickly out into the light calling, "I am in your light," and dart back quickly. Those standing in the light will run into the shadows, calling, "I am in your shadow," and as quickly run back again. No one can be caught when standing where he belongs, be it light or shadow, but one must be very quick not to

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I Ibid p 29.

2 Ibid p 28.





be caught when standing in the space of the other group. This makes the fun. There are two ways of deciding the winners. One is to put out of the game every one caught, then that group wins which has the most players at the end. The other is to say that whenever one is caught he must play on the side of those who caught him, and again the winners will be the group which has the largest number at the end.

### Additional Uses of the Story.

There are a few additional ways in which these stories may be used in whole or in part such as, in establishing a point of contact, by way of analogy and illustration, for parties and banquets, and finally as practice stories in story telling classes.

These thirteen stories are as applicable to secular, as they are to religious or missionary education because the men in the stories have lived and died loyal to the highest good that they knew.

### Use of the Teacher's Story Outline.

The reader will find on page XXXIV a teacher's story outline filled in for the Xavier story. This brief story analysis outline adapted from the plan book of the University of California is suggested for use in the analysis of stories. It is useful in helping the teacher fix the essential features of a story in mind



as it is being prepared to be told. It serves as a ready and accurate record of the stories that the teacher has used.

#### Supplementary Information for the Teacher.

Since these stories are in the pupils hands for their own reading the teacher when presenting the lesson may be at a loss to add anything to the information which his pupils already have. The writer is aware of the disinclination which pupils generally have for reading anything in the nature of a "lesson." In order that the instruction may be enriched, supplementary material is provided for the teacher, which the pupils do not have access to, since the suggestions to the teachers appear only in the teacher's manual.

Answers to questions suggested for discussion at the end of the church school lesson period, p. 44.

- I. Xavier's noble birth and boyhood at the court taught him the social graces which made him at home during his appearances at the court of King John III. of Portugal, before the pope in Rome and later before the nobility of Japan. His mother was of the houses of Navarre and Bourbon. His father, John of Jasso was private councilor of Albert, King of Navarre. Francis was of penetrating intelligence and generous disposition. Although his two brothers were knights, his dream of a literary career led him to the University of Paris, when he was eighteen. He studied Philosophy and Theology receiving the M.A. degree at twenty-four,



a lectureship in Philosophy at twenty-seven. His education was second to none of his day.

2. Difficult parts of his work was nursing the sick aboard ship, learning the language and translating; long sea voyages; little or no sympathetic companionship with men of his caliber; resisting temptations peculiar to the primitive life about him; and keeping the spiritual vision alive.
3. He was zealous in his work because he was of a deeply religious nature and because God was almost his only companion.
4. He wanted to go to China for several reasons, - his passion for the souls of men was unquenchable; the Japanese inspired him to revere the Chinese as they did; China was a part of his territory as Director of Missions in the East.
5. Xavier was rewarded for his work by the commendation of King John; by the respect and admiration of the natives; and the experience of God's "Well done."
6. His name and work are known today because he established missions in India, Arabia, Ceylon, the Straits Settlements, and Japan; he established schools and a college in Goa for the education of native workers; he instituted and directed the Jesuit society in the East; some believe him the greatest missionary since Paul.

Supplementary Reading from the Letters of Xavier.

Alternating Exultation and Depression.





"The miseries of a long voyage:the dealing with the sins of other people while you are depressed by your own;a permanent abode among the heathen,and this in a land which is scorched by the rays of the sun,-all of these things are indeed trials. But if they be endured for the cause of God,they become great comforts and the sources of many heavenly pleasures.I am persuaded that those who truly love the cross of Christ esteem a life thus passed in affliction to be a happy one,and regard an avoidance of the cross or an exemption from it as a kind of death. For what death is more bitter than to live without Christ when once we have tasted His preciousness,or to desert Him that we may follow our own desires ? Believe me no cross is to be compared to this cross. On the other hand how happy it is to live in dying daily,and in mortifying our own will,and in seeking not our own but the things that are Jesus Christ's!"<sup>I</sup>

#### Work Among the Pearl Fishers.

"I have begun to go through all the villages of this coast with bell in hand,collecting together a large concourse both of men and boys. Bringing them twice daily into a convenient place I give them Christian instruction.The boys,in the space of a month have committed all to memory beautifully.Then I told them to teach what they had learned to their parents,household,and neighbors.On Sundays I called together the men and women,boys and girls,into a sacred edifice.They came to hear with greal alacrity,

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 1. This and subsequent quotations are from Venn's,"Missionary Life of Xavier" - unless otherwise stated.He quotes from the Bologna



and with an ardent desire to hear. Then I began with the confession of the Holy Trinity, the Lord's Prayer, the Angelic Salutation, the Apostle's Creed, pronouncing them in their own language with a clear voice. All followed me in the repetition, in which they take an uncommon pleasure. Then I went through the Creed alone, pausing upon each article, asking whether they believed without any doubt. All, in an equally confident tone, with their hands in a cross over their breasts, affirmed that they truly believed it. . . . I afterwards baptize those who have been instructed. . . . How great is the multitude of those who are gathered into the fold of Christ you may learn from this that it often happens to me, that my hands fail through the fatigue of baptizing: for I have baptized a whole village in a single day: and often, by repeating so frequently the Creed and other things, my voice and strength have failed me."

Xavier as Administrator.

"Whenever these brothers of our Society who itinerate among the villages of Cape Comorin, or Nicholas at Quilon, or Cyprian at Madras, or Melchoir Gonzalez at Bassein, or Francis Perez at Malacca, or John Beira and associates at Moluccas, write to you, you must immediately set about their business with all diligence and at any inconvenience, whether it be to request your interest with the Viceroy or the Bishop, whose assistance may possibly be necessary to them, or any other spiritual or temporal aid or relief which they may stand in need of. You must also confer with







Antonio Gomez, that he may promptly and fully transact those matters which belong to his department.

In writing to those who, amidst suffering and exhaustion, are bearing the heat and burden of the day, be careful that you never blot the page with the smallest drop of bitterness. Let the accents of authority be expressed only in love and tenderness. Let no tinge or shadow of scolding, of bad feeling, or of anything which might wound or grieve them, ever enter your mind. Supply promptly, kindly, and liberally, whatever they require, whether it be food, clothing, or anything for restoring health. For you must compassionate their great and continual labors both day and night in the service of God, unmitigated by earthly consolation. I now speak more especially of those who have the care of the churches at Moluccas and Comorin, for they are weighted down by the most heavy cross. Beware, in the name of God, of letting them remain in need, or of forcing them to ask twice for what you know they require, for the solace of their minds, or for the support of their bodies. By the failure of such supplies their spirits will infallibly sink and faint. It is such a just and all-important duty in those who guard the camp to assist their bretheren who are fighting, that I should not hesitate to charge you, in the name of God and our Father Ignatius, to discharge this duty with the utmost diligence, cheerfulness and completeness, so that nothing may be left to be done under the pressure of the last moment."



## Xavier's Hymn

"My God, I love Thee : not because  
I hope for heaven thereby,  
Nor yet because who love Thee not  
Are lost eternally.

Thou, O my Jesus, Thou didst me  
Upon the Cross embrace;  
For me didst bear the nails, the spear  
And manifold disgrace,

And griefs and torments numberless,  
And sweat of agony,-  
Yea death itself: and all for me,  
Who was Thine enemy.

Then why, O blessed Jesu Christ,  
Should I not love Thee well?  
Not for the sake of winning heaven  
Nor of escaping hell!

Not from the hope of gaining aught,  
Not seeking a reward:  
But as Thyself hast loved me,  
O ever loving Lord!

So would I love Thee, dearest Lord,  
And in Thy praise will sing:  
Solely because Thou art my God,  
And my most loving King."



Classification of Stories According to Countries.

China :

Piano de Carpini

William de Rubruck

John of Montecorvino

Adam Schall

India :

Nestorius

Francis Xavier

Robert de Nobili

Henry Martyn

Bartholomew Ziegenbalg

Christian Swartz

William Carey

Alexander Duff

Japan :

Francis Xavier

Persia :

Henry Martyn





Classification of Stories According to Character Traits.



## Classification of Stories According to Special Days.





### Teacher's Story Outline.

Title of story...Xavier.the.Zealous.....

Author's full name...Linden.S.Dodson.....

Nationality.American..Born..1896..died.....

Time...1506 - 1552.....

I.SettingPlace..South India,Straits Settlements,Japan....

Historical background(if any)..A time of great  
exploration.Portugal,a commercial and military  
world power.

II.Story theme or teaching truth...Xavier's great pioneer-  
ing spirit knew no defeat.He loved men and burned out  
his life in sharing with them the highest he knew.

### III.Plot:

1.Introduction or opening situation.....Xavier  
aboard the Santiago sailing from Lisbon to Goa.

2.Succesion of events(named briefly in time order)  
.....Work in Goa;hospitals,prisons,teaching.  
.....Among the pearl fishers.....  
.....In the Islands.....  
.....In Japan.....  
.....San Cian.....

3.Climax or turning point..Leaving Japan in an effort  
to enter China.....

4.Conclusion or concluding situation...Attended in  
last days by Malbar,servant,and Chinese boy.....

.....



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Xavier, the Zealous.

"Good evening Captain."

"Why good evening, my lad," said the old Spanish sea captain, as he lighted his pipe and stretched in his easy chair before the log fire.

"Come here, Pierre, and take this stool beside me," said the Captain to his neighbor of fourteen.

As Pierre drew his stool up before the fire, he said, "Captain Pereira, tomorrow being a holiday I have no studying to do, so won't you tell me more about your voyage to the Eastern seas?"

"Yes, Pierre, as you came in I was musing about a young man whom I met at sea many years ago. Perhaps you would like to hear about him. It was in 1541 that I sailed out of our port here in Lisbon, in one of the stoutest galleons that ever sailed the seas, bound for India. It was the *Saritoga*. You will remember from your history that our King John III, of Portugal sent out messengers in 1487 by land to India to seek information about the sea route. Columbus, trying to discover the route to the Indies, bumped into North America in 1492. Vasco De Gama, our countryman, landed in Calcut, India five years later, showing us that the sea rout to India was around Africa.

"Aboard ship with me were a thousand men, swarthy sailors, hardened soldiers, pale merchant's clerks, colonial government officials, missionary padres, besides a goodly number of adventurers of every breed. All went well until we struck the





heavy seas and intense cold that is always found off the Cape of Good Hope. For days and weeks we made little headway in the teeth of the gale. Salt fish, dried beef, scant water was our diet. Scourvy set in. Tens and scores died and were laid to rest on the bosom of the deep.

On a tour of inspection one day I noticed a young padre, of short stature, golden hair and grey eyes, moving out of his cabin for a sick soldier. Another time I noticed that he had other sick soldiers and sailors in his cabin. He washed the linens of those having dysintery and fed them with his own hands. I stopped to offer a word of encouragement and found that he was a Spanish Basque youth, Francis Xavier (Zav-i-er) by name.

"But, Captain, did you make the whole voyage around the Cape to India without landing?"

"No, Pierre, we put in at Mozambique (Mo-zam-bek) for six months. All the sick were taken to the hospital. Some recovered, eighty died. The young padre had two companions with him, Paul and Mancias. They worked like beavers among the sick and convalescing. Francis preached on Sunday mornings as was his custom throughout the voyage."

"It has been thirteen months since we sailed from Lisbon," said Francis, to the Governor, who was being sent by King John III, to rule in India.

"Yes," Said I to the Governor, 'it has been thirteen long months but we are entering Goa Harbor'"



"Goa is on the west coast of India, isn't it, Captain?"

"Yes, Pierre."

"What did you see there?"

"As we went up from the wharf into the city, the first thing that attracted my attention was the way the Arab sheiks were dashing about the town on their fiery spirited horses. Arab messengers dashed out of the town toward the encampment to tell all his countrymen we Portuguese were coming. His charger's sleek skin, wet with perspiration, shone under the tropical sun as though it were satin. Under the satin were muscles of steel. The horses feet flew so fast that the eye could not follow them. You know **Pierre**, an Arab can no more live without his horse than a sea captain can live without a ship.

"Why was Xavier going to Goa?"

"Because, Pierre, he had been commissioned by the Pope and King as Director of Missions of the **East**. This was a great responsibility for so young a man. It gave him India, China, Japan, the **Ph**illipines and the East Indes for his field of work."

"Did you ever hear of Xavier after you left him in Goa?"

"Yes, many times. The first I heard of him was one day when we put in at a port on the Island of Ceylon-the "Land of Delights". The story came to me through one of our Portuguese merchants, who were now to be found in every important port in the East. He told me that Xavier spent five months in Goa, working in the hospitals, in orisons, and instructing the children of the Portuguese, Moslem Arabs and native Indians.



Next he went down to Cape Comorin, the extreme southern tip of India. Here he worked among the pearl fishers. You may have heard of the dangers and hardships of the pearl diver's life among the sharks, octopuses and other creatures of the Southern seas. Francis loved the souls of men of every race and color. He carried his life in his hand as he entered into the life of the fishery folk.

"Captain, in school once my teacher spoke of the letters of Xavier. Do you know anything about them?"

"Yes, son, after I became interested in the young padre, I bought a copy of the letters which he wrote to his fellow workers in the East, to his former schoolmates in the University of Paris, and to the King. Here they are. Let me read you a short account of one of the experiences that Francis had while with the pearl fishers. 'The Badages, a wild tribe from the north have fallen upon the fishers with swords, and driven them from their homes, plundered them and made great numbers prisoners. The rest have taken refuge in caves of rocks, which run out into the sea. They perish of hunger and thirst. I am going to their help as fast as I can, setting sail this very night with twenty boats.'"

After one of these attacks Xavier walked twenty consecutive hours across the hot desert sands to comfort the stricken people. In another attack upon the pearl divers Francis with crucifix in hand advanced alone to meet the hostile tribesmen.





As he advanced he severely rebuked them in the name of God. The front ranks faltered and stoped. Those in the rear and their leaders urged them to advance and smite down the lone unarmed man. They later said they could go no farther, because a man of great height, of terrible majestic presence, in a black robe, overawed and frightened them. No one could bear the fire that flashed from his face and eyes, The leaders were overpowered by the same withering flash of holy anger. Thus the new Christians were left in peace.

"But, Captain, how do you think Xavier really looked in those days," inquired Pierre, as he drew his stool a bit closer to the old Captain's easy chair.

The captain chuckled as he stroked his short grizzled beard. "I guess he must have frightened those warriors stiff from their description. Here is a letter of one who knew him well in the Indies. 'Father Xavier goes about with bare feet, his garments are shabby and torn. He is called the 'great father' and all love him well.'

"Why, Pierre, even the Moslem pirates who used to ravage the pearl fishers, respected the padre and stood in awe of his work. Once when the Portuguese fleet captured some of them they told us how they had seen Francis going through the streets of the coast villages ringing a bell. Hundreds and even thousands of the natives would follow him to an open space in the edge of the village where he would climb a tree and speak to them."



"Ah," said the pirate, "upon hearing the bell we moved swiftly ashore, sent some of our spies among the crowd to watch Xavier, and report at the end of his meeting. While they watched we plundered the vacant houses. "Sometimes", he continued "the padre would baptise whole villages. Our spies told us that his arms would drop at his side from sheer exhaustion and his voice would fail from repeating the words of the service."

"In how many villages did Xavier work?"

"I don't know but we ravaged thirty five and found Christian communities in all of them. We heard that he had fifteen other villages."

Pierre noticed the captain chuckling again. "Pierre," said he, "how do you suppose the children helped Francis?"

"Why I hadn't thought of children among these pirate raids. Did the padre have time for children?"

"Listen, while I read from this letter of his, "when I hear of idol worship, I go to the place with a great band of children. They load the devil with more insult in a few minutes than their parents could in a year. They rush the idols, upset them, dash them down, trample them, kick them about, and heap upon them every possible outrage."

"Oh, but I would like to have had a hand in one of those idol parties," exclaimed Pierre.

"Pierre, I have been looking for you every where," called an anxious voice as the door opened.

"Come in Marie", said the old captain cheerily, without





turning from the fire, for he recognized the voice of Pierre's twelve year old sister. "I have been telling your brother some sea stories."

"Yes, Marie, you should have heard them. Sit down here on this cushion until the captain finishes."

"I must hurry along with my story, else your mother will be anxious about you two."

"Please do go on Captain, " Said Marie expectantly.

"During the next period of Xavier's intensely active life, he visited many of the islands, strung along in an irregular chain from Ceylon to the Dutch East Indies and Japan. His work was a positive appetite with him, a passionate craving to help men find themselves. So much did the islands impress him that he called them, 'The Isles of Hope in God.' While about this work he was ship wrecked three times, lost his meager belongings, was attacked several times by Mohammedans, and was always out of luck financially."

"Did the Portuguese merchant in Ceylon tell you anything about Xavier's work in that island," inquired Pierre.

"Yes, the merchant, Miguel, was his name, told me about the people of Manaar, an island close by Ceylon. They, upon hearing of Padre Francis sent for him. Several hundred became Christians. Their ruling raja hearing of this sent his warriors telling them to renounce the new religion. They steadfastly refused. Six hundred were put to the sword."

"Miguel was a good man, and introduced the son of the



raja, with whom he was trading, to Christianity. The raja father questioned his son, and gave his order. The next day the young prince entered the roll of Christian martyrs."

"How could padre Francis work among such people?" queried

Pierre.

"My dear, he had learned to love his enemies. In fact he made a special trip to Goa to intercede with the Governor in behalf of the murderous raja.

"Where else did Xavier work, Captain," asked Pierre.

"Here is one of his letters written May 8, 1546. 'About four hundred miles from Amboyna is a country called the "Land of the Moor", where many Christians were living in entire ignorance of the Christian law and worship. I am going to this country, in order to provide for the salvation of so many souls. I am persuaded that I ought, even at the peril of my life, to snatch their souls from destruction. I am resolved to meet any risk of death, even clear and plain for I have placed all my hopes in Divine Providence, and I wish to obey those words of Gospel, 'He that will save his life shall lose it, and he that shall lose his life for my sake shall find it.'"

"What did Father Francis do in Japan, Captain", inquired

Pierre.

"Well, the Mikado ruled as a figurehead over the sixty-six provinces. Strong feudal, barons were the real rulers of the country. The Buddhist monks were very powerful. In Kyoto, the city of the Emperor, the monks waged



such relentless warfare upon the monks of other monasteries, that mountains of dead were piled in the street and the rivers ran red with blood.

The monks hated the new religion, and Francis. They tried to persuade the Japanese that Francis and his helpers were cannibals. To prove their point they threw bloody rags beside Francis's sleeping quarters.

Once Joam, Francis's helper was reading the Bible aloud to a crowd on the street of Yamaguchi. One of the crowd pretended to whisper to him, but instead spat upon his cheek. Wiping his face, Joam continued as though nothing had happened. This incident of self control and serenity was witnessed by a young doctor, who declared that, 'a religion which enables one to practice such virtue must surely be divine.'

Hardships aplenty met Francis in Japan, Torres, another helper writes thus; 'There were no beds in the Japanese inns. We did well if they lent us a straw mat or wooden pillow. Sometimes when we arrived in the evenings, frozen with cold and famished, there was no kind of shelter for us. At other times owing to the deep snow, our legs swelled, and we fell in these bitter mountain paths. Many a time we had snow up to our knees and higher. We had to cross ice cold rivers where the water reached to our waists: yet Father Xavier always went barefoot. Robbers lurked about the highways; and for protection as well as guidance, we often joined the cavalcade of some mounted noble, running beside the horses until we dropped from weariness. Poor, badly clad, strangers,





we were ill received in certain places, jeered at by the children and even stoned."

"Xavier is said to have influenced Japan more in two and a half years, than any other missionary has ever done. Today thirty years after his death there are 150,000 Christians in Japan."

"Will you tell us Captain, before we must say goodnight, what finally became of the brave padre," said Marie.

"Yes, while Xavier was in Japan he noticed with what great veneration the Japanese held the Chinese, to whom they looked in many ways as their teachers. He was asked why the Chinese knew nothing of Christianity if it was such a great religion. This Japanese attitude toward the Chinese in Xavier's breast burn with a desire to go to China and carry the Gospel. Accordingly he made a quick trip to Goa. He returned with the full intention of entering China. At this time China was closed to foreigners, who if they succeeded in entering the country, were enslaved. Xavier had faced too many dangers during his life to know the meaning of fear. He could not get any vessel to take the responsibility of landing him on Chinese soil. He was now on the island of San Cian where he landed the last week in August 1552. Shortly after his arrival he fell sick with a fever which kept him in bed for two weeks. After several vain and desperate efforts to reach the Chinese mainland which was in sight. All efforts failed. November wore on with cold winds



and rains. The fever returned. Francis was taken aboard ship. In his weakened condition he could not stand the rolling of the ship. Again taken ashore he became delirious."

"The flesh grew weak under the ravages of fever and exposure. Bleak winter winds swept the island, and blew through the rough shanty in which the tired, sick man lay. His only attendants now were a Malabar servant and a Chinese boy. On a December afternoon as Father Francis' spirit passed on. As he passed into the world of the spirit, he regained consciousness and a great light shone on his face. No loving hands were present to minister to him, and no companion to speak comforting words. He died in the presence of the Indian and the Chinese boy who symbolized the untold millions of dark skinned people of the East for whom he burned out his life."

"Francis' magnetic personality won every kind and manner of man from the crudest bravado who sailed the Eastern seas to Japanese princes and nobles. Children were always attracted to him. Some believe him the greatest missionary since Paul. His work was accomplished in the brief span of ten years."

"I wish I had been among the boys who knew him," said Pierre thoughtfully.

"Thank you Captain, and goodnight," said Marie, as they left the Captains comfortable fireside for home.





### A son of the Sahara.

The sun was slowly dropping behind the tawny rolling hills of the desert as they stretched far away to the horizon. Soon a full moon rose. The stars shone from the clear blue of the Arabian sky like diamonds. A lone traveler had ridden his faithful camel across the burning trackless sands of the desert all day. As they pressed on into the night the shadow of the camel's awkward legs made strange figures on the moonlight desert.

The traveler's eyes shone as the stars as they searched the far horizon for some sign of the habitation of man. The holy zeal of the man seemed to have enlivened even the camel. The warm gentle breath of the desert embraced the weary man and beast as they moved on through the moonlight.

Why should not the young chief of the Beni Salem tribe be consumed with enthusiasm? Had he not traveled all the way from central Sahara to visit Mecca, the Holy City for every Arab? He would now be respected and honored by every one of his tribesmen as a Hadji, one who has visited Mecca, the Holy of the Holies of the Mohammedan faith. Mecca was Mohammed's birthplace. It is the city toward which Mohammedans the world around face five times each day and cry, "There is no God but Allah, and Mohammed is his prophet." Paradise would be certain for the young chieftan after he worshipped before the sacred Kaaba and kissed the black stone in its wall.



On into the night they went. The moon sank. Heavy darkness followed. Then away on the eastern horizon Sabot, the pilgrim rider, saw the first streaks of purple rise and penetrate the blackness as another day struggled to be born. The purple gave way to lavender and the lavender in turn to rose and pink until finally the glorious light of the sun irresistably consumed every cloud and shone over the quiet desert. Now the minarets of Mecca could be faintly seen. The city was yet a long way off. By noon the tired camel and his joyous rider were within the walls of the Sacred City. Sabot went to the kahn or inn. There he watered and fed his camel. After securing lodgings for the night he wandered about the streets of the city until late in the evening.

The next morning as the first touch of pink touched the hills behind Mecca the call came from the minaret, "Come to prayer, prayer is better than sleep. There is no God but Allah." Sabot was already up and soon he was saying his prayers before the sacred Kaaba itself. There thronged Mecce Moslems from Egypt to India and from Constantinople to Southern Arabis.

After Sabot had performed his religious duties he turned his face toward the East until he came to Shiraz in Persia. He was now far away from home in a strange country. Yet he did not feel lonely for he knew he would find people of his own religion.

One day before Sabot reached Shiraz the city was entered by a young Englishman who soon became the talk of the town. He was lodged with the wealthy Jaffir Ali Khan. A court had been turned





over to the stranger and his servant. The young stranger's name was Henry Martyn. He had journeyed from India to Persia to perfect his knowledge of the language, in order that he might translate the New Testament into Persian. His talkative Armenian servant did the foraging for food while Martyn worked on this translation. He was astonished at the abundance and quality of the Persian fruits. For thirty dollars Martyn bought a beautiful horse on which he took a ride every morning. His vain but faithful servant, Zechariah, anxious that his master appear like a Moslem nobleman made a saddle of an old blanket having every color of the rainbow, yellow predominating. A long tassel of bright yellow hung from each of the four corners. But all of his finery did not defend him from the Persian boys who hailed stones at him as he rode and cried, "Ho! Russ," since the only foreigners they had seen were Russians.

Martyn's Persian New Testament was a great factor in bringing Christianity to Persia. Many of the finest literary and religious doctors of Persia used to visit Martyn. Travelers also came.

As Sabot came to the market place in Shiraz he heard much conversation in Arabic as well as Persian about the Englishman who had been living for six months with Jaffir Ali Kahn. One of the younger men ventured the guess that Martyn had come to Persia to become a Mohammedan. "No," replied one grey-bearded patriarch, "he has come as a spy. If allowed to leave the city he will return with a thousand English soldiers and take our city." Another old man said, "he has come to bring a new religion, but what can a powerless





boy like he know of the faith." And so the guesses ran. Sabot heard so much of the Englishman's reputation for wisdom and religion that he decided to pay him a visit. He found the young scholar so friendly and earnest about his work that he returned not once but many times. When the time came for Sabot to leave he found that he had become very much attached to the Englishman, who had spoken such words of encouragement and hope to him.

As the young Arab chieftan turned his face again toward his home in the Sahara it was with but one regret. The Englishman could not go with him. As he rode along alone he thought much of the friendship which had existed between them. However, his people were calling him to come and be their leader. This duty and opportunity he must not shirk.

Fifty years had passed and Sabot was an old man ready to pass to his reward. He had served his tribe long and well. His son would now rule Beni Salem in his stead.

The Rev. F. C. Cakeley, an English missionary in Algeria, found himself invited one day to visit a tribe in Central Sahara. The invitation came from a chief of the Beni Salem tribes of Arabia. The Englishman hesitated but finally accepted the invitation. After many long weary days under the withering sun he found himself far into the interior of the desert. Once at his destination he found the hospitality which only an Arab chief could give.

Soon the chief and his guest became warm friends. One day the chief ordered a big box brought before Cakeley. The chief



reverently opened it. From the box he took a large number of manuscripts and books. Among others was a book written in Persian. To find such a book in the heart of the desert was most surprising.

"Can you read the book?" asked Oakeley.

"No," came the reply.

"Why then do you have it, and how came it here? With what care you keep it!" exclaimed Oakeley, for the book was wrapped in folds of gorgeous silk. In reply the chief told the story of his father Sabot.

Then he continued, "When I was just a small boy my father made the trip to Mecca and on to Persia. Upon his return he often told me of his friendship with the Englishman, Henry Martyn, who spoke to him about Sidi'Iss (Jesus Christ). My father heard him gladly. When he came away he was given the book which you now hold. My father often asked camel drivers from the East about the Englishman. He learned that he never reached his homeland, but died on the way and was buried at Takat.

When my father was near death he called to him and said; I  
 "My son, when I am dead, you, like myself, will be head of the Beni Salem. Remember, therefore, that when your father was dying, when the angel of death was near him, he said to you: 'If ever there comes to the Sahara an Englishman declaring that he is the servant of Jesus Christ, mark that man, and if he will not travel on one day in seven, nor work on that day, nor do any such things as he does on other days, be kind to that man, be to him as a brother, for the sake





of that Englishman who was brother to me while I was at Shiraz  
in Persia.'"



SONG OF DEBORAH

*In the Light of Linguistic, Historical,  
and Archaeological Analysis*

ABRAM SETSUZOH KOTSUJI

*Meiji Gakuin College, 1919*

*Meiji Gakuin Theological Seminary, 1923*

*Auburn Theological Seminary, 1929*

THESIS

*Submitted in the Department of  
The Old Testament Literature in*

*Partial fulfilment of the  
requirements for the degree of  
Bachelor of Divinity in the  
Pacific School of Religion*

1930



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